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Elsewhere he states that "when in the woods, the Indians cut a small piece out of the lower part of the thighs of the deer they kill, length-ways and pretty deep. Among the great number of venison-hams they bring to our trading houses, I do not remember to have observed one without it."[96] Again "the Indian women always throw a small piece of the fattest of the meat into the fire when they are eating, and frequently before they begin to eat. Sometimes they view it with a pleasing attention, and pretend to draw omens from it. They firmly believe such a method to be a great means of producing temporal good things, and of averting those that are evil."[97] He was informed by those whites who had become used to living in the Indian manner "that the Indian men observe the daily sacrifice both at home, and in the woods, with new-killed venison; but that otherwise they decline it."[97]

Of course most of these are merely taboos connected with the hunting of deer. Pope says on this point:

"The *Creeks* regularly make a Burnt Offering of what they conceive to be the most delicious Parts of every Animal taken in Hunting, before they presume to taste a Mouthful. The Parts they commit to the Flames are proportioned to the Size of the Animal, probably about 2 or 3 lb. from a *Buffalo*, and still less in a regular gradation down to the smallest Quadrupede, Fish or Bird."[98]

I have no confirmation or contradiction of the gradations of sacrifice here mentioned, but it is well known even to the living Indians that the old people used to put a little food into the fire before eating. The same thing is noticed in Adair's account of the Creek who railed upon the fire for burning him after the good treatment he had given it.[99] One of my informants had seen the Nuyaka Indians "feed the fire" with turkey during their fall festivities accompanied by hunting and ball games.

TABOOS

The religion of these people, and, as we shall presently see, their medicine, was seamed through and through with the idea that similarity in appearance means similarity in nature, that similarity in one property involves similarity in all the other properties, and that association of any kind will result in communicating properties from one thing or person to another. This is particularly true about things which are taken into the system by eating and drinking, but applies in other ways as well. Adair says on this point:

"They believe that nature is possest of such a property, as to transfuse into men and animals the qualities, either of the food they use, or of those objects that are presented to their senses; he who

[96] Adair, Hist. Am. Inds., pp. 127–128.
[97] Ibid., p. 115.
[98] Pope, Tour, p. 59.
[99] See p. 464.

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feeds on venison, is according to their physical system, swifter and more sagacious than the man who lives on the flesh of the clumsy bear, or helpless dunghill fowls, the slow-footed tame cattle, or the heavy wallowing swine. This is the reason that several of their old men recommend, and say, that formerly their greatest chieftains observed a constant rule in their diet, and seldom ate of any animal of a gross quality, or heavy motion of body, fancying it conveyed a dulness through the whole system, and disabled them from exerting themselves with proper vigor in their martial, civil, and religious duties." [1]

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A little farther on he tells us that it was customary in all the Indian tribes to eat the heart of a slain enemy "in order to inspire them with courage." He had seen some of their warriors drink out of a human skull in order to "imbibe the good qualities it formerly contained." [2]

This idea is one of the cardinal principles on which their medicine is built and was shared by every tribe in America that has been investigated. Adair introduces it in order to draw a parallel between the taboos of the Israelites and those of the Indians, but most of the Indian instances which he cites are to be accounted for in the way explained by him above or because it was believed that the animal in question would bring on a certain disease, a matter to be elaborated presently. Nevertheless it is worth while to take note of the things from which they abstained in his time, even though we fail to discover in that traces of a Jewish origin. He says that they refused to eat all birds of prey and birds of night, and a little farther on he mentions specifically eagles, ravens, crows, buzzards, swallows, bats, and every species of owl. He also adds flies, mosquitoes, and gnats. They did not eat many carnivorous animals or such as lived on nasty food, as hogs, wolves, panthers, foxes, cats, mice, rats. All beasts of prey except the bear were "unhallowed"—also all amphibious quadrupeds, horses, fowls, moles, the opossum, and all kinds of reptiles.[3] He says that the old traders could remember when they first began to eat beaver.[4]

Hogs and domestic fowls were probably tabooed at first because strange to the Indians and in the case of the hog because it is a heavy, awkward looking animal and might communicate such properties to the eater.

"When swine were first brought among them, they deemed it such a horrid abomination in any of their people to eat that filthy and impure food, that they excluded the criminal from all religious communion in their circular town-house, or in their quadrangular holy ground at the annual expiation of sins, equally as if he had eaten unsanctified fruits. After the yearly atonement was made at the temple, he was indeed re-admitted to his usual privileges." [5]

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[1] Adair, Hist. Am. Inds., p. 133.
[2] Ibid., p. 135.
[3] Ibid., pp. 130-138.
[4] Ibid., p. 132.
[5] Ibid., p. 133.

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From want of any independent information on this point this must be left without comment. Of course, Adair is anxious to make the most of such a taboo in his desire to establish a Hebrew origin for his red friends, and this is naturally extended to the opossum, after which the Indians named the hog. Still, what he says may be true, that "several of the old Indians assure us, they formerly reckoned it as filthy uneatable an animal, as a hog."[6] The instances which Adair gives in proof of the existence of these taboos all tend to prove that they abstained from them generally for fear of some disease or limitation which the animal might communicate. He says that they abstained from swallowing flies, mosquitoes, or gnats because they believed that they bred sickness or worms, "according to the quantity that goes into them."[7] Upon one occasion Adair shot a small fat hawk which he strongly importuned an old woman to take and dress, but although there was no meat of any kind in camp, "she, as earnestly refused it for fear of contracting pollution, which she called the 'accursed sickness,' supposing disease would be the necessary effect of such an impurity."[8] Again he says that "they abhor moles so exceedingly that they will not allow their children even to touch them for fear of hurting their eye-sight; reckoning it contagious."[9]

Other food taboos mentioned by Adair are against eating an animal that had died of itself, a young animal newly weaned, and blood. The first of these may be commended as a taboo of real medicinal value and the reason given by themselves, that the animal might have died of a contagious disease, is just as valid to-day. Adair has the following to say regarding this taboo.

"None of them will eat any animal whatsoever, if they either know, or suspect that it died of itself. I lately asked one of the women the reason of throwing a dung-hill-fowl out of doors, on the cornhouse; she said, that she was afraid, *Oophe Abeeka Hakset Illeh*,[9a] 'it died with the distemper of the mad dogs,' and that if she had eaten it, it would have afflicted her in the very same manner. I said, if so, she did well to save herself from danger, but at the same time, it seemed she had forgotten the cats. She replied, 'that such impure animals would not contract the accursed sickness, on account of any evil thing they eat; but that the people who ate of the flesh of the swine that fed on such polluting food, would certainly become mad.'

"In the year 1766, a madness seized the wild beasts in the remote woods of West-Florida, and about the same time the domestic dogs were attacked with the like distemper; the deer were equally infected. The Indians in their winter's hunt, found several lying dead, some in a helpless condition, and others fierce and mad. But though they

[6] Adair, Hist. Am. Inds., p. 16.
[7] Ibid., p. 131.
[8] Ibid., pp. 130-131.
[9] Ibid., p. 123.
[9a] *Oft abeka hakset illih.*

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are all fond of increasing their number of deer-skins, both from emulation and for profit, yet none of them durst venture to flay them, lest they should pollute themselves, and thereby incur bodily evils. The headman of the camp told me, he cautioned one of the *Hóttuk Hakse*, who had resided a long time at Savannah, from touching such deer, saying to him *Chehaksinna*, 'Do not become vicious and mad,' for *Isse Hakset Illehtàhah*, 'the deer were mad, and are dead'; adding, that if he acted the part of *Hakse*, he would cause both himself, and the rest of the hunting camp to be spoiled; nevertheless he shut his ears against his honest speech, and brought those dangerous deerskins to camp. But the people would not afterward associate with him; and he soon paid dear for being *Hakse*, by a sharp splintered root of a cane running almost through his foot, near the very place where he first polluted himself; and he was afraid some worse ill was still in wait for him."[10]

Adair is also very insistent regarding the blood taboo, and cites the case of a woman who believed "she had *Abeeka Ookproo*, 'the accursed sickness,' because she had eaten a great many fowls after the manner of the white people, with the *Issish Ookproo*, 'accursed blood,' in them." Afterwards she would never eat fowls unless they had been bled to death.[11] This must also be left unverified. While there was probably truth in it it is doubtful whether it had the importance attributed to it by Adair, who is again anxious to make a point for his Hebrew theory. The taboo against eating a newly weaned animal is probably correct, since one kind of disease was traced to such an animal in later times, as we shall presently see. Adair says that the old men not merely refrained from eating it but thought "they would suffer damage, even by the bare contact."[12] He also cites instances of Indians refusing to eat with the traders for fear of pollution,[13] but this was less on account of the whites themselves than what might be contained in their dishes. Taboos were so numerous with the old time Indians that parallels with the taboos of any other nation could be found without a great deal of difficulty.

A few miscellaneous beliefs bearing upon taboos may be added, obtained principally from the Natchez doctor so frequently quoted.

If a hunter ate the head of a turkey, gnats and similar flying insects would come about him so closely and in such numbers as to interfere with his vision.

If he ate the tail of a deer the deer would become wild and the hunter could not approach them.

Nothing half cooked and nothing young was to be eaten, nor should one wash his face with soap or bathe in warm water. On

[10] Adair, Hist. Am. Inds., pp. 131–132. Chickasaw words: *hóttàk hakse; chihaksinna; isi hakset illitcha.*
[11] Ibid., p. 135. Chickasaw words: *abeka okpulo; issish okpulo.*
[12] Ibid., p. 136.
[13] Ibid., pp. 133–134.

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the contrary he must go to cold running water in the morning, even though it were covered with ice, and, breaking the ice, if necessary, plunge into that. He must go in when daylight first showed itself and remain until the sun was up.[13a] This, of course, applies to the baths universally taken in the Southeast every morning and may be overdrawn in details.[14]

An individual taboo of my informant, or means of obtaining luck, was to drink from a cup held in his right hand while he faced the east.

The Natchez and Cherokee ate their food cold, believing it was better for their teeth.

Breaking wind was associated with manliness.

Among the Creeks I was told that when a story-teller finished his narrative he would spit, and then another would have to contribute a story in return, and in this way the cue was taken up by one after another "until the children went to bed."

MUSIC AND DANCING[14a]

Their musical instruments were the drum, rattle, and a kind of flute. Adair makes mention of a stringed instrument, and the mere notice of this would be important if we could prove that it was truly aboriginal. Pope speaks of the Indians in his time dancing for several hours to the music of the violin; but if so, this was a late innovation. The flute was used only by individuals and was never employed in ceremonies, as was constantly the case with the drum and rattle. The Alabama flute was made of two pieces of cedar hollowed out and fastened together with buckskin. There were six holes along the sides toward one end and on top toward the other was placed a separate piece of cedar covering two additional holes. All were bound with buckskin at frequent intervals. Flutes were sometimes made of cane. It may be said of the drum and rattle that the one was an almost invariable and the latter a very frequent accompaniment of their dances.

The drum was made by sawing off a cypress knee close to the ground and stretching a buckskin over the wide end (pl. 13, *a*). This buckskin was wet from time to time to make it sound properly. Anciently an earthen pot was also employed, and in later times they resorted to a keg partly filled with water and covered with buckskin or cowhide. The rattle was made of a gourd containing 30 or 40 small pebbles, with a stick about a foot long run through it as a handle. In later times a coconut was substituted for the gourd. The chief of the Mikasuki remembered to have heard of still another kind of

[13a] Or as another informant expressed it, "from the second call of the crow until sun up."

[14] See pp. 365-366.

[14a] The interested reader should consult "Ceremonial Songs of the Creek and Yuchi Indians," by Frank G. Speck, in Anthropological Publications of the Museum of the University of Pennsylvania, vol. I, no. 2, Philadelphia, 1911.